



United Supreme Grand Chapter
of Mark and Royal Arch Masons of
New South Wales and the Australian Capital Territory

PURE ANCIENT MASONRY
AND
BEYOND

An Overview of ‘pure Ancient Masonry’ and those Masonic Orders in New South Wales and the Australian Capital Territory that require members to hold all of the Degrees of ‘pure Ancient Masonry’ as defined by The UGL of NSW and ACT

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FOREWORD

Brothers and Companions,

I have often been asked to recommend Masonic Orders that I consider are worthy organisations for a companion to join in his quest to further his Masonic knowledge and experience. For reasons of propriety and evenhandedness I have to date refrained from giving such advice.

The pathway to expand one's Masonic experience and enjoyment should be the choice of each individual Brother and Companion. The concepts, history and ideals of each Order will appeal to different individuals.

To assist our Brothers and Companions in making that career choice I have decided that this booklet should be produced showing the wonderful variety of Orders available to the Mason who has completed the Degrees of 'pure Ancient Masonry' by being Exalted as a Royal Arch Mason. The information provided is not in any particular order of preference and is meant simply to bring to your attention those Orders which fully support the concept of 'pure Ancient Masonry' and which build on and expand those concepts.

I believe it is vitally important that every Mason not only understands that 'pure Ancient Masonry' includes the Mark and Royal Arch Degrees, but that by acquiring those degrees and completing their journey in the Solomonic legend of the Craft they then have a door opened for them to a vast array of colourful, dramatic and historic worked degrees that cannot be obtained or matched in any other way.

The information contained in this booklet is provided by each Order and is meant as an overview of what each Order offers in its ceremonial. More detailed information can be obtained about each Order by making contact with Officers from those Orders as detailed at the back of the booklet.

I trust this booklet will be useful, not only to the enquiring Brother or Companion, but to members of the various Orders mentioned.

Edward (Ted) Keenahan

First Grand Principal and Grand Master

“The Fourth Degree!”

As Designated by the Grand Lodge of England (Antients)

In the History of the United Grand Lodge of England the Fourth Degree or Holy Royal Arch has been the subject of much conjecture regarding its authenticity, provenance, and place in pure Ancient Masonry.

During the formation of the Premier Grand Lodge of England (Moderns) in 1717 until 1723 no minutes of the Grand Lodge were recorded; and the first reference to Degrees was in the Constitutions of 1738 when the “three Degrees” were officially recognised, although for a long while afterwards many Lodges persisted in working the old two Degrees.

In 1751, a rival Grand Lodge of England (Antients) was formed with one of the grievances was in the variations of workings and “the refusal by the premier Grand Lodge officially to recognise the Royal Arch Degree.”

Notable Masons at the time had differing opinions regarding the Holy Royal Arch; Laurence Dermott, Grand Secretary and Deputy Grand Master of the Antients called it:

“the root, heart and marrow of Masonry”.

The Grand Secretary of the Moderns declared that:

“... our Society is neither Arch, Royal Arch, nor Ancient...”

The Masonic scholar, Reverend George Oliver DD, after his Exaltation in about 1812 described the Royal Arch as:

“indescribably more august, sublime, and important than any which precede it, and is, in fact, the summit and perfection of ancient masonry...”

The reconciliation of the two Grand Lodges as the United Grand Lodge of England in 1813. During that year twenty-one Articles of Union were signed and sealed by both Grand Masters and other important Officers. The second Article lays down that:

“...pure Ancient Masonry consists of three degrees and no more, viz: those of Entered Apprentice, the Fellow Craft and the Master Mason including the Supreme Order of the Royal Arch.”

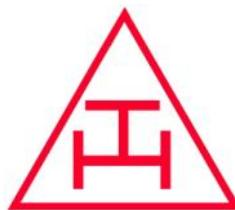
This Article still stands, unchanged in the Constitution of the Mother Grand Lodge.

In those early days the Royal Arch was known as the “Fourth Degree”, as the Mark was adjunct to and considered part of the Fellow Craft Degree.

In many systems of Freemasonry, particularly in America it is now customary to acknowledge the Mark Master Mason Degree as the fourth Degree.

However ...

The Holy Royal Arch is today recognised by all regular Grand Lodges around the world as an integral and inseparable part of
‘pure Ancient Masonry’.



Why the Royal Arch?

In his Lecture prepared for the “London Grand Rank Association, which was subsequently issued as Lecture L25 (1988) by the City of Sydney Royal Arch Chapter of Research and Instruction ‘Correspondence Circle’” Roy Wells asked the question in this manner:

“This paper is addressed to Brethren to whom the Royal Arch is an obscurity or to whom this part of Freemasonry has been misrepresented as an extraneous Degree and one in which they need not be greatly concerned. Master Masons are continually arriving at a point when they ask - ‘Why the Royal Arch’.”

Some significant parts of this enlightening paper are as follows:

“The Pattern of Freemasonry

If it were possible to summarise the teaching of the Three Degrees in a few words, in order to appreciate the parts played by each in relation to the Royal Arch, it might well be said:

- (a) The **First Degree** emphasises the primary necessity for a complete faith in the Supreme Being - the Father of All, who permits entrance to mortal existence. In it we learn the duty we owe to our neighbour in his time of need.
- (b) The **Second Degree** stresses the duty we owe to ourselves, fully to develop our talents and skill in the arts and sciences and thus to play a useful part in life.
- (c) The **Third Degree** provides an opportunity to contemplate the closing hour of our existence, however untimely that may appear to be for some of our Brethren and colleagues.

Thus we have an obvious sequence of Birth, Maturity and Death, but to what purpose? If the “Word” has been lost for succeeding generations are they to be left with blank finality of death and no more? Alternatively, does the expression *“until time and circumstance restore the genuine”* begin to take on another meaning?

The Royal Arch embraces the whole programme and illustrates in a most colourful setting that divine and human affairs are indeed

interwoven throughout all these stages and afterwards. It helps us to widen our knowledge, to the full appreciation of the nature and work of the Almighty, and leads us to an understanding that "the Soul or Spirit will return to the Father who gave it life"."

"The loss and recovery theme is completed by the Royal Arch and so, in that sense, it is a completion of the Third Degree; it is the conclusion of an exercise. That it has become severed from the Craft may even be deemed an advantage for its members. The separation tends to ensure that the "Light" which it contains is shed upon those who come to it *"properly prepared"*; that is to say, with an understanding that among the favours that are given and received in the Craft, not the least is an opportunity to increase our spiritual philosophy in an area where humility and contrition are shown as clear indications of merit."

Under a heading "That Which Was Lost" Roy Wells also had this to say:

"The Third Degree has proved to be the breaking off point for many Brethren who find ample fulfillment in Lodge affairs: it has been a convenient halt for many reasons and in some cases a proper one. The enrichment and reward for the truly speculative Mason is determined entirely by the limit of his own capacity or ability. For him the Holy Royal Arch is yet another storehouse that awaits."

End of Quotes

As well as the article by Roy Wells above, we draw your attention to two excellent publications by Bernard E Jones viz:

"*The Freemasons Guide and Compendium*"
"*Freemasons' Book of the Royal Arch*"

and "*The Pocket History of Freemasonry*" by F L Pick and G L Knight, revised by G L Knight and F Smythe.

There are many other titles held in the Libraries of both the United Grand Lodge in Sydney and United Supreme Grand Chapter at Petersham; which deal with the provenance of Royal Arch Freemasonry.



**EXTRACT FROM THE REGULATIONS
OF THE
UNITED GRAND LODGE
OF
NEW SOUTH WALES
AND THE
AUSTRALIAN CAPITAL TERRITORY**

Regulations for the Government of the Craft

PART 1 – THE GRAND LODGE

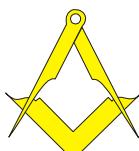
CHAPTER 1 – DECLARATIONS

PARAGRAPH 1 -

1. Degrees Recognised – It is DECLARED AND PRONOUNCED BY THE UNITED GRAND LODGE OF NEW SOUTH WALES AND THE AUSTRALIAN CAPITAL TERRITORY, that pure Ancient Masonry consists of the following Degrees, and no more, viz.: Those of the Entered Apprentice, the Fellow Craft, and the Master Mason, together with the Honourable Degree of Mark Master Mason, and the **Supreme Order of the Holy Royal Arch.**



Pure Ancient Masonry



“The Mark Degree”

It should be noted that in the Constitutions of the United Grand Lodge the Mark Degree is mentioned as part of pure Ancient Masonry; and that the NSW & ACT Constitution differs from that of England.

The effect of the Union of 1813 of the Antients and Moderns in England on the additional Degrees was disastrous, particularly to the Mark

It must be remembered that the Mark Man and Mark Master Mason ceremonies were performed in many Lodges in England; and in Ireland and Scotland the Mark Degree was a prerequisite to the Royal Arch.

In 1856, a joint committee comprising seven members each from the English Grand Lodge and Grand Chapter was set up that reported that the Mark Masons' Degree did not form part of Royal Arch Masonry and was not essential to Craft Masonry, but it might be considered as forming a graceful addition to the Fellow Crafts' Degree and it was unanimously resolved:

“That the Degree of Mark Mason or Mark Master is not at variance with the Ancient Landmarks of the Order, and that the Degree be an addition to and form part of Craft Masonry; and consequently may be conferred by all regular Warranted Lodges, under such Regulations as shall be prepared by the Board of General Purposes, approved and sanctioned by the Grand Lodge.”

Opposition forces quickly rallied and at the Grand Lodge's next Quarterly Communication, the non-confirmation of minute was moved and carried by a majority.

This was a severe blow to Mark Masonry, and this rebuff was met by the swift establishment of a Grand Mark Lodge of England in 1856.

The fact that this interesting portion of Freemasonry had been omitted since 1813 was deplored and it was pointed out that there were Brethren living with sixty years' experience of Mark Masonry.

In 1980, the Grand Mark Lodge of New South Wales (which followed the English system) became part of the United Supreme Grand Chapter of Mark and Royal Arch Masons of New South Wales and the Australian Capital Territory.

The **Mark** and **Royal Arch** Today

As has been stated these two Degrees form an integral part of pure Ancient Masonry, not only in this Jurisdiction, but certainly in all Jurisdictions within Australasia; and indeed in most Jurisdictions worldwide.

Whilst it is always acknowledged that the Master Masons' Degree remains the **Highest Degree in Freemasonry**, The Holy Royal Arch Degree remains the culmination of pure Ancient Masonry.

The United Supreme Grand Chapter has Jurisdiction of these two Degrees in New South Wales and the Australian Capital Territory, as well as many other fully worked Degrees that enhance and expand the legends and philosophies of pure Ancient Masonry. All these Degrees are briefly touched on in the following pages.

Whilst there are many Orders and Degrees practised in this Jurisdiction, many of them have the prerequisite of the Candidate having been Exalted as a Royal Arch Mason; these are outlined in this booklet.

As well, there are many Orders that do not require that the Candidate to be a member of the Royal Arch.

At this point I draw your attention to the Concordat signed by the United Grand Lodge and the United Supreme Grand Chapter that states:

2. Grand Lodge recognizes the following degrees as worked by Chapters holding under the Grand Chapter: Honourable Degree of Mark Master Mason (together with the associated Chair Degree being that of Worshipful Master of a Mark Lodge); and the Supreme Order of the Holy Royal Arch (consisting of the Holy Royal Arch Degree together with the associated Chair Degrees being those of Third Principal, Second Principal and First Principal of a Royal Arch Chapter) *as forming part of pure, Ancient Masonry and recommends that Brethren earnestly consider those degrees as ones which must be acquired as part of every Brother's progression in Freemasonry.*

3. Grand Lodge acknowledges the following degrees as worked by Chapters holding under the Grand Chapter:

Mark & Royal Arch Series	Royal Ark Mariners Series
Excellent Master	Royal Ark Mariner
	Worshipful Commander Noah
Red Cross Knights Series	Cryptic Series
Knight of the Sword	Select Master
Knight of the East	Royal Master
Knight of the East & West	Most Excellent Master
Most Excellent Chief	Super Excellent Master
	Thrice Illustrious Master

Whilst these Degrees do not form part of Pure, Ancient Freemasonry, but *being part of the inner circle of Freemasonry*, Grand Lodge *recommends that Brethren earnestly consider those degrees as ones which should be acquired as part of every Brother's progression in Freemasonry.*

Let us ask you some questions regarding your journey so far in the Craft

- ⇒ Do you feel something is missing from the story so far?
- ⇒ Do you believe that you have reached the summit of pure Ancient Masonry?
- ⇒ What are the genuine secrets of a Master Mason and when will they be returned?
- ⇒ Were those secrets preserved and if so, can they be recovered?

The United Supreme Grand Chapter and the Degree of the Holy Royal Arch will answer these and many other questions.



UNITED SUPREME GRAND CHAPTER OF MARK AND ROYAL ARCH MASONS OF NSW AND THE ACT

The Mark Master Mason and Royal Arch Degrees are practised in all recognised Jurisdictions in the world and have done so since before the formation of the United Grand Lodge of England, more particularly in England, Ireland and Scotland. With the unification of the Antient and Moderns the Holy Royal Arch Degree was considered as the ‘fourth’ Degree and was almost accepted as part of the ‘new’ United Grand Lodge of England.

In this Jurisdiction, the Mark and Royal Arch Degrees have been in vogue since the Nineteenth Century, under English, Irish and Scottish bodies. A Scottish District was formed in the mid-Nineteenth Century and with the formation of the United Grand Lodge in 1888, a Grand Lodge of Mark Master Masons and a Grand Chapter of Royal Arch Masons were formed, with one Irish Chapter continuing to work autonomously.

In 1980 the sovereign body, the United Supreme Grand Chapter was regularly established by a unification of the following:

- ❖ Supreme Grand Royal Arch Chapter of New South Wales (Constituted 1889)
- ❖ Grand Lodge of Mark Master Masons (Constituted 1889)
- ❖ District Grand Scottish Royal Arch Chapter of New South Wales (Established 1863)
- ❖ Grand Council for Royal and Select Masters of New South Wales and the Australian Capital Territory (Constituted 1972).

The proud motto of the Order “Ad Majorem Dei Glorium” translated as “to the Greater Glory of God” and the First Grand Principal and Grand Master’s theme “Royal Arch Masonry – Completing the Journey” sum up the philosophy and intent of this wonderful and enlightening Order.

The United Supreme Grand Chapter now administers eleven Degrees and seven Installation Ceremonies, all of which are fully worked, presenting ceremonies that are full of colour and drama, while containing many moral and significant lessons and education for the enquiring Mason. A brief synopsis of these fully worked Degrees follows:



The Mark Degree (part of pure Ancient Masonry)

This Degree chronologically follows and expands on the Fellow Craft Degree. It appears to have grown out of an ancient ceremony in which operative Craftsmen selected a personal Mark.



The Excellent Master Degree

This Degree bridges the time between the destruction of King Solomon's Temple and the second Temple being built by Zerrubabel.



The Holy Royal Arch Degree (part of pure Ancient Masonry)

Described as the perfection and completion of all Freemasonry; the Degree where the *Genuine Secrets of a Master Mason* are found and the great discoveries of Pure Ancient Masonry are made. It is also a prerequisite for joining the other Orders of Freemasonry detailed in this booklet.



The Royal Ark Mariner Degree

This Degree relates the story of Noah and the flood and God's great covenant with man and the re-establishment of man's moral values. The symbol of the Degree is the rainbow. This Degree was considered by our forefathers to be so important that it almost become the Third Degree of Freemasonry.



The Cryptic Series of Degrees

This series of Degrees: Select Master, Royal Master, Most Excellent Master and Super Excellent Master, cover a vast period in the story, from the events surrounding the Third Degree through to the final destruction of the Temple by Nebuchadnezzar. These Degrees enrich and further explain many parts of our Pure Ancient Masonic traditions.



The Red Cross Knight Series of Degrees

These Degrees: Knight of the East, Knight of the Sword and Knight of the East and West, enhance the story told in the Excellent Master Degree, and teach that faithfulness, honour and dignity bear their own rewards.



The Mark Man Ceremony

Under the Concordat with the United Grand Lodge of NSW & ACT, the Mark Man Ceremony, can be worked in all Mark and Royal Arch Chapters across the jurisdiction.

Prerequisite for membership is that of being a Master Mason for the period agreed under the Concordat with the United Grand Lodge, with only one joining fee, one set of dues and one set of regalia required.

Mark and Royal Arch Chapters exist in most major country cities and towns as well as the metropolitan area of Sydney.

Master Mason
The highest Degree in Freemasonry

Royal Arch Mason
The culmination of pure Ancient Masonry

and Beyond

**Knights Templar SC
District of NSW**

*Knight of the Temple:
Pilgrim, Esquire and Knight*

*Knight of Malta:
Knight of St Paul
Knight of St John*

**Red Cross Knights
of Constantine**

*Knight of Rome and the Red
Cross of Constantine
Order of the Holy Sepulchre
and St John the Evangelist*

**Knights of York
Cross of Honour**

Knight

**St Thomas of
Acon**
Knight

**Order of
Athelstan**

Degree of Athelstan

**Holy Royal Arch
Knight Templar
Priests**

*Knight Templar Priest
&
31 conferred Appendant
Degrees*

**The Worshipful
Society of Freemasons
“The Operatives”**

- I^o Indentured Apprentice*
- II^o Fellow of the Craft*
- III^o Fitter and Marker*
- IV^o Setter Erector*
- V^o Intendent, Overseer,
Super Intendent and
Warden*
- VI^o Passed Master*
- VII^o Three Grand Master
Masons*

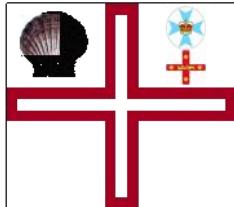
**Allied Masonic
Degrees**

*St Lawrence the Martyr
Knight of Constantinople
Grand Tilers of Solomon
Red Cross of Babylon
Grand High Priest*

Disclaimer

The following pages show an outline/précis of the Associated Orders related to and dependant on the candidates being Royal Arch Masons.

The List has been placed in random order; and that order is not meant to indicate a sequence or preference in which the Orders should be joined or Degrees taken; but rather that is the individual Companion's choice.



THE COMMEMORATIVE ORDER OF ST THOMAS OF ACON

The Order is a ‘Commemorative’ Order which takes its name and symbolism from the medieval Order of purely English origin without claiming to be its linear descendant. The medieval Order was founded during the 3rd Crusade, at Acre (Acon in Palestine and Akko in Israel), and dedicated its work to St Thomas a’ Becket. Hence its name.

The modern Commemorative Order was founded in England in 1974. Today it has over 2,500 members in some 100 Chapels in a dozen Provinces in England, Wales, Australia, New Zealand, USA, Canada and Spain.

The Order is governed by a Grand Council in England, is divided into Provinces under the leadership of a Grand Preceptor and comprising Chapels ruled by a Master. Chapels have been erected in Willoughby, Concord, Tweed Heads and Brisbane.

The watchwords of The Order are ‘Humility’ and ‘Love’ (*Humilitas et Caritas*). The Order has only one degree, that of Knight with an additional two-tiered honour of ‘Knight Caritas’ and ‘Knight Humilitas’.

Joining is by invitation only and a candidate must be, and remain, a subscribing member of a Craft Lodge, a Royal Arch Chapter and of a Knight Templar Preceptory.

Knight Templar regalia (modified) may be worn, but Masters must wear the full habit of The Order.

Meetings are generally held twice a year and members traditionally dine with their Ladies after each meeting





**The Masonic and Military Order of Rome
and of the
Red Cross of Constantine
and the
Orders of the Holy Sepulchre
and of
St John the Evangelist**

Welcome to Constantine Masonry.

As a thinking mason, you will have perceived that the Holy Royal Arch has provided you with a higher philosophical approach to the symbolism of the Craft. If you seek to understand that which is '*pure Ancient Masonry*' from a Christian perspective, then you will find that Constantine Masonry will provide you with a knowledge which will enable you to approach your Craft and Royal Arch meetings with a Christian and much enlightened viewpoint.

History of the Order

The 'Masonic' Order of the Red Cross of Constantine appears to have been first organised in the United Kingdom by Charles Shirreff about 1780 AD, and was re-organised in 1804 by Waller Rodwell Wright. During the next fifty years the Order was not very active until in 1865 when a Grand Imperial Conclave was reassembled for the election and enthronement of William Henry Wright.

Since 1865, there has been steady and continuous working, and daughter Grand Imperial Conclaves have been formed from England throughout the English speaking world. In Australia, there are 5 Grand Imperial Conclaves. The NSW GIC was formed in 1991 and now has 18 Conclaves operating throughout the State, all meeting four times each year.

Ceremonies of the Order

There are four Grades within the Order.

The **First Grade** is comprised of two degrees - the Knight of Rome and the Knight of the Red Cross of Constantine.

Knight of Rome is a short ceremony in which the Candidate is received and dubbed as a Knight of Rome. This short ceremony is a prerequisite to his installation as a Knight of the Red Cross of Constantine. It contains an interesting lecture drawing attention to the similarity of the manner of operation of certain Roman Colleges to that with which we are familiar in Craft Lodges.

Knight of Red Cross of Constantine ceremony relates to the story of Constantine's conversion to Christianity. It tells of his divine vision, the institution of a special standard or banner, his subsequent victory over the rival Emperor Maxentius and the creation of what is claimed to be the oldest Order of Christian Knighthood. The substance of the degree develops around the doctrine associated with the Labarum, the banner of victory, while the lecture contains an important lesson for Christian

Freemasons.

All regular business of the Conclave is conducted in the Red Cross degree.

The **Second Grade**, called the Appendant Orders of the Holy Sepulchre and of St John the Evangelist, are generally taken within twelve months of completing the previous degrees.

Tradition asserts that the **Knight of the Holy Sepulchre** degree originated after the discovery of the true Cross by St Helena. It draws its imagery and content from the three days which intervened between the Crucifixion and the Resurrection of Jesus Christ. This Order of Chivalry is said to have been instituted by the mother of Constantine and the ceremony includes a vigil over the Holy Sepulchre and a series of theological and allegorical orations. Duties placed on Knights include the performance of the seven works of mercy.

The **Knight of St John the Evangelist** is the second of the so-called Appendant Orders which are always conferred in series. It is based upon a remarkable discovery made at the ruins of King Solomon's Temple at Jerusalem in the fourth century AD and the subsequent foundation of the Knights of St John. The interpretation of the legend is of a most interesting and instructive nature and is striking in its explanation of the Craft and Royal Arch ceremonies from a purely Christian viewpoint. This degree truly brings a fresh perspective to these ceremonies, and its solid use of familiar Craft and Royal Arch symbolism makes its culmination very potent indeed.

The **Third Grade** is the consecration of the **Venerable Eusebius** and is conferred in a College, and is a necessary qualification for the office of Viceroy.

The **Fourth Grade** is conferred in a Senate and is confined to **Most Puissant Sovereigns** who represent Constantine and enables their enthronement into that position in the Conclave.

In Conclusion

You are now able to take a further step to broaden your Masonic knowledge and take the pathway into Christian and Chivalric Masonry by way of this Order.

We are fortunate to be instructed by the teachings of the Craft and then be taken to a higher level by the symbolism of the Holy Royal Arch. The step into the domain reflecting our religious convictions opens up a whole new aspect of Masonry. Thus, our teachings encourage us to be examples, in every way, of true Christian living to which we should all aspire.

In doing so, you will join a select group of experienced Christian Masons who value true friendship and tradition above all other Masonic considerations. It will be that uplifting and spiritual experience that will change your view of the teachings of the symbolical degrees of the Craft and of the Holy Royal Arch.

You can be assured of the warmest of welcomes from like-minded Masons, confident that you will be assisted and instructed by the senior members of the Conclave on this your next Masonic journey. Enjoy life, enjoy Constantine Masonry.



KNIGHT TEMPLARS

DISTRICT GRAND PRIORY OF NEW SOUTH WALES

GREAT PRIORY OF SCOTLAND

THE UNITED, RELIGIOUS AND MILITARY ORDERS OF THE TEMPLE AND THE
ORDER OF ST JOHN OF JERUSALEM, PALESTINE, RHODES AND MALTA

The Order of the Temple was founded in 1118 AD at Jerusalem, which had been liberated from the Saracen rule nineteen years earlier.

The successes of the crusaders had brought pilgrims to the Holy Land from all over Christendom, rich and poor, noble and peasant, male and female, all wrought by religious excitement, they came through the most inhospitable countries to visit and offer up their devotions at the places made sacred by associations with the life of our Saviour.

It was to afford some protection to these otherwise unguarded pilgrims that Hugo De Payens and seven other Knights founded the Order.

Baldwin II, King of Jerusalem, granted the Knights quarters near the Royal Palace and as the site was traditionally that of King Solomon's Temple, they became known as

"Knights of the Temple"

Our Scottish Order was first established in 1876. The first District Grand Priory in New South Wales was constituted in 1882, and re-constituted in 1922.

There are seven **Scottish Preceptories** in New South Wales:

- Preceptory of Kintore Bondi Masonic Centre
- Preceptory of Granville Concord West Masonic Centre
 - (Research Preceptory only)
- Preceptory of Waverley Hurlstone Park Masonic Centre
- Preceptory of St George Kensington Masonic Centre
- Preceptory of Campbell Yass Masonic Centre
- Preceptory of St Lukes Gosford Masonic Centre
- Preceptory of Port Macquarie Hastings Valley Masonic Centre

The Order of Knights of the Temple confers the Grades (Degrees) of Pilgrim, Esquire and Knight, firstly reflecting on the traveller's journey to the Holy Land and seeking shelter, secondly his offering of service and finally serving others as a Knight of the Order. The Knights are collectively called Fratres and hold their meetings in places called Preceptories.

The Officers of a Preceptory are:

- 1 Preceptor 2 Past Preceptor 3 Sub-Preceptor 4 Seneschal
- 5 Constable 6 Mareschal 7 Almoner 8 Chaplain
- 9 Treasurer 10 Secretary 11 Chamberlain 12 Beaucennifer
- 13 Bearer of Vexillum Belli 14 First Aide-De-Camp
- 15 Second Aide-De-Camp 16 Herald

The Order of Malta confers the Grades (Degrees) of Knight of St Paul or Mediterranean Pass and Knight of St John of Jerusalem. These Grades are conferred annually in a Priory attached to a Preceptory or at a District Grand Priory Muster.

The Knights of St Paul or Mediterranean Pass recounts the sea voyage of the Apostle Paul on his journey from Crete to Rome and the unexpected welcome given to him by the natives of the Island of Malta (Melita)

The Knights of St John of Jerusalem recounts the history and journey of the Knights from their origin as Knights Hospitaller in Jerusalem to their establishment on the Island of Malta.

After a succession of defeats by Saracen forces the Knights made a last stand in the coastal town of Acre. In 1291 Acre was captured by an overwhelming force of Saracens, and most of the Inhabitants were put to the sword. The remnants of the Knights escaped by sea and initially took refuge on the island of Cyprus. Cyprus was, in many ways, unsuitable as a principle seat of the Order and the Knights soon moved to the island of Rhodes.

In 1530, the Emperor Charles V bestowed upon the Order, the Island of Malta, on the understanding that the Knights would protect and defend it.

The Officers of a Priory are:

- 1 Prior 2 Past Prior 3 Captain General
- 4 Lieutenant-General 5 First Lieutenant 6 Second Lieutenant
- 7 Hospitaller 8 Chaplain 9 Treasurer
- 10 Chancellor 11 Conservator
- 12 Bearer of the Banner of St John 13 Bearer of the Banner of Malta
- 14 Mareschal 15 Captain of the Outpost 16 Herald

The Regalia of the Order is most impressive, being based on that of the medieval Templars. The Regalia of a Knight of Malta is of similar pattern to a Knight of the Temple but differs in colour. It is not obligatory for Knights to possess two sets of regalia.

Regalia of a Knight Templar: Mantle, Tunic, Cap, Sword belt, Gloves and Sword

Mantle is of white cotton reaching to the knee with a red Cross Patée on the left breast. The Mantle has a white collar and white cord with end tassels attached.

Tunic is of white cotton reaching to the knee with sleeves, with a red Patée Cross on the left breast.

Cap is white with a red Band.

Sword belt is red with scabbard attached to accommodate the Sword.

Gloves are of buff-coloured leather or fabric with a red Cross Patée on the cuff of each glove.

Sword has a cross hilt and white grip.

Regalia of a Knight of Malta: Mantle, Tunic, Cap, Sword belt, Gloves and Sword

Mantle is of the same material, proportion and pattern as that of a Knight Templar, except that it is black with a white Maltese Cross on the left breast and has cords and tassels of black and white intertwined.

Tunic is of the same material, proportions and pattern as that of a Knight Templar, except that it is red and has a white Maltese Cross centred on the breast.

Sword belt is the same as a Knight Templar.

Cap is red with a white Maltese Cross on the front.

Gloves are of black leather or fabric, with a white Maltese Cross on the cuff of each glove.

Sword is the same as a Knight Templar

Our Scottish Order is a **Christian Order** and Aspirants (Candidates) must profess the Christian Faith, have a belief in the Holy Trinity, and be both a **Master Mason** and a **Royal Arch Companion** in good standing.



THE MASONIC ORDER OF ATHELSTAN

IN ENGLAND, WALES AND ITS PROVINCES

OVERSEAS

THE PROVINCE OF AUSTRALIA

The Masonic Order of Athelstan grew out of the shared interests that a number of like-minded individuals had in the origins of Masonry. Their research culminated in a few members of that group focusing specifically on the Saxon Chronicles. In essence, their informal meetings became more and more regular and the rich and invigorating debates offered each member considerable encouragement and support to continue with their personal endeavours. They had become a dedicated Masonic and historical discussion group.

As the group progressed its interface with other like-minded Masons it was encouraged to progress the idea of a new Order, even to the writing of a ritual to support it. This ritual was based on the research of many old historic documents and the discovery of old Craft and other Masonic ritual. Eventually a draft of the ritual was produced based upon the life and symbolism of King Athelstan, the grandson of King Alfred, and the first King of England to be referred to as “The King of All the English”. The Grand Court of the Masonic Order of Athelstan was conceived if not yet born.

As the group continued to explore the idea of setting up a new Order it caught the imagination of more and more Freemasons both senior and junior. Eventually there was a following which quickly grew as “word of mouth” spread and has now become a vehicle for many well-read and like-minded Masons to come together and discuss their individual learning.

The Order is based on the historic records of the life and the legend of King Athelstan. The focus of the Order is to show how this early reference to the importance of Masonry in English history was significant for the development of speculative Freemasonry.

The Masonic Order of Athelstan portrays the story of a Master Mason being called to York in 926 AD to receive the Ancient Charges from the king. Throughout its ceremony the ritual contains a great deal of symbolism that is still seen in some Lodges today and a great deal that is not currently worked. It culminates with an historical oration which takes the candidate through the development of the various Grand Lodges ending at 1813 with the formation of the United Grand Lodge of England.

Like other Masonic ceremonies, there are many legends that are used to tell a story and portray moral values. The ceremonies within this Order are no different. The Athelstan ceremony focuses on the legend of the York Assembly of 926 AD and uses this as the framework and conduit for our own ceremony. The story is the summoning of the Master Mason to the York assembly for further 'instruction' of Masonic ritual and

symbolism and in doing so follows the historic development of the Craft over the following centuries.

The aim of the Masonic Order of Athelstan is to encourage and prompt its members into actual further study and research. As such each candidate is carefully chosen due to their interest in Masonic history and is 'Instructed' into our Order.

So what is the Order of Athelstan? The Order has become many different things to many different people. For many it is historic and educational, for others it is rich in symbolism and a vehicle to keep a great deal of old ritual alive, for others it is where good friends meet to share knowledge, thinking, friendship and good company.

Membership of our Order is strictly invitational and members are expected to take a wide and committed interest in all aspects of Freemasonry, and therefore must be Craft Freemasons as well as Companions of a Royal Arch Chapter. If a potential candidate holds these requisite qualifications he can be invited to our Festive Board and will be warmly welcomed by all. The intention is to introduce him to the Order without disclosing the ritual and workings of the Order.

On the practical side it is what we like to call a 'functional' degree, in other words it is aimed at accommodating people's modern lifestyle with low costs. Midweek meetings generally commence at around 6.30 pm and conclude after a 3 course meal at around 9.30pm, in order to give Brethren time to be together and to encourage discussion, or to proceed home if preferred. There are no 'wine takings' and the few formal toasts do not have any fire attached to them.

Normally a maximum of three meetings a year are encouraged, two working and a third the Installation. At this meeting the ceremonial is about 40 minutes in total and allows for a 20 minute talk or lecture. This is encouraged by way of an annual Provincial Certificate and a Grand Court Presentation to the best of the best. A number of other incentives have and will be introduced, by way of keeping brethren interested.

The Inner Workings of an Eminent Prior deal with the earliest passing of the veils ceremony and the Kabbalistic explanation of the four banners of the Royal Arch. The Inner Working of a Worshipful Master or Grand Master of Speculative Masons is based on the betrayal of Athelstan by Prince Edwin and finally the reward Order of the Scarlet Mantle for those Knights who have given meritorious service both to the Order and to their Court.

The appendant Order of the Scarlet Mantle is strictly a reward based degree commemorative of the Knighting of Athelstan by King Alfred the Great in and around the year 898 (the first recorded making of a Knight in England). It is stated that Athelstan, upon being knighted was given a 'Scarlet Mantle and a Sword with a golden hilt and a scarlet mantle bedecked with jewels'. Members bear the initials of Knight of the Scarlet Mantle (KSM), Knight Commander of the Scarlet Mantle (KCSM) or Grand Cross of the Scarlet Mantle (GCSM) after their name and naturally can only use this in the context of the Masonic Order of Athelstan.



THE GRAND COLLEGE OF THE HOLY ROYAL ARCH KNIGHT TEMPLAR PRIESTS or ORDER OF HOLY WISDOM

This is an exclusive Christian Order and requires every candidate to be a subscribing Past Master of a Craft Lodge, a subscribing Royal Arch Mason and a subscribing Knight Templar.

The main principles of the Order concern spiritual growth through a study of the Biblical aspect of priesthood. In the course of the ceremony, the candidate is conducted around seven pillars during readings from the Old and New Testaments. Each Pillar is associated with a word referring to the Lamb of God who opened the seven seals to reveal the seven spirits of God.

During the Ceremony, the candidate has 31 additional Degrees conferred upon him, but by name only.

The Symbol of the Order is an equilateral triangle on which are inscribed certain letters alluding to the secrets of the Order. The gathering is called a Tabernacle and the head of the Tabernacle is called the High Priest. He is assisted by seven Knight Priests who each officiate at one of the seven Pillars, and a Conductor, the equivalent of a Deacon in the Craft Ceremony.

The Tabernacle meets four times a year, one meeting being devoted to installation of a new High Priest.

History

The Order was certainly working prior to 1792 which is the earliest date that proof is available and was mainly confined to Northern Ireland. In Scotland, the Order first saw light of day in Kilmarnock in 1800. In England the Order was formed in the first decade of the 19th Century mainly in Lancashire and West Yorkshire. The earliest documentary evidence of the working of the Order in England comes in the form of a Certificate issued at Manchester in November 1802. The current Grand College was formed in 1924.

Regalia

A Knight Templar Priest wears a white tunic with a Red Cross on the front, a plain white mantle and a Mitre with a Cross on the front and back. The High Priest wears a taller Mitre with a Patriarchal Cross.

The Order

The Order is governed by the Grand College which is located in the City of York in The United Kingdom.

New South Wales and the Australian Capital Territory

Tabernacles in District 11 are:

- ❖ New South Wales N°16, meeting at Concord.
- ❖ St George N°22, meeting at Cronulla.
- ❖ Canberra N°43, meeting in Canberra.
- ❖ Hunter N°162, meeting at New Lambton.
- ❖ Cumberland N°181, meeting at Blacktown.





ORDER OF KNIGHTS OF YORK CROSS OF HONOUR

The York Rite takes its name from the Ancient English city of York, around whose Minster, or cathedral, cluster many Masonic traditions. One tradition tells us that Athelstan, who reigned more than a thousand years ago and who was the first King of all England, granted the first Charter to the Masonic Guilds. Here, 1705, a Grand Lodge was formed to whose Constitution the Grand Lodge in London later appealed as the true source of authentic Freemasonry. Though early disappearing from the Masonic scene, this Grand Lodge left an indelible impression upon the institution and its name - York - will survive as long as Freemasonry continues.

The York Rite Sovereign College of North America came into being in Detroit, Michigan, USA on 6th January 1957. It was the result of a meeting called by Richard W Lewis, Past Grand High Priest of the Grand Chapter of Royal Arch Masons of Michigan and attended by the heads of the four Michigan York Rite Grand Bodies and a number of distinguished Masonic leaders from other States. These founders, responding to a need that had long been recognized in the York Rite, outlined the structure and purpose of the new organization and arranged for its incorporation.

The York Rite Sovereign College of North America is the supreme governing body for all Colleges within its jurisdiction. As such, it endeavours to promote all those activities that favour the accomplishing of its stated purpose.

The first York Rite College was constituted in Jackson, Michigan, USA on 15th June 1957. From there the new organization spread rapidly across the United States and by 1970 had been established in Canada.

Membership in a College is by invitation and is restricted to those who hold membership in all of the York Rite Bodies. Since the primary objective of every College is to foster a spirit of service and to promote

and support the York Rite in every way possible, it is no surprise to find many of the leaders of the Craft numbered among its ranks.

The purpose of the York Rite Sovereign College of North America as set forth in its Constitution and Bylaws, are:

- To foster a spirit of co-operation and co-ordination among each of the Bodies of York Rite Masonry.
- To assist in worthy efforts to improve the ritualistic and dramatic presentation of York Rite work,
- To conduct an education program in order to inculcate a greater appreciation of the principles, ideals and programs of York Rite Masonry.
- To strengthen York Rite Masonry in every possible manner.
- To build up a love of country and to aid and support genuine patriotism.
- To reward outstanding service to York Rite Masonry by awards, honours and other methods of proper recognition.
- To support charitable and benevolent endeavours of Freemasonry.





THE ALLIED MASONIC DEGREES

History and Origin

The Grand Council of the Allied Masonic Degrees was formed in 1879 to bring under its directions all Lodges of various Orders who recognised no central authority and were not regulated by other major governing bodies. Initially the Degrees of Grand High Priest, St

Lawrence the Martyr, the Red Cross of Babylon and Knights of Constantinople placed themselves under the control of this body and by 1879 the Degrees of Grand Tilers of Solomon, one Degree of the Secret Monitor and the Order of Holy Wisdom (Knight Templar Priest grades) had also been included. Eventually, however, in 1923 a Grand College of Holy Royal Arch Knight Templar Priests for England was erected at Newcastle and the Grand Council accordingly disclaimed control of this large group of Degrees. Following this in 1931 the Grand Council of Allied Masonic Degrees agreed to cease working their single degree of the Secret Monitor and so today private Councils of the Order are empowered to work the Degrees of:

- ✖ St Lawrence the Martyr
- ✖ Knights of Constantinople
- ✖ Grand Tilers of Solomon
- ✖ Red Cross of Babylon
- ✖ Grand High Priest

St Lawrence the Martyr

The Degree of St Lawrence was designed to commemorate the martyrdom of the Saint in Rome in the middle of the third century AD. It teaches especially the lessons of fortitude and humility.

The Degree of St Lawrence is that in which all administrative business of a Council of the Order must be conducted. Candidates are received and the Worshipful Master is installed whilst the Lodge is open in this Degree.

Knights of Constantinople

This is a real “side” Degree, in the sense that, many years ago, it was customary for one Brother to confer it on another; he would for example, take him aside at the end of a Lodge meeting, administer a simple obligation and entrust him with the secrets.

The scene of the Ceremony is the courtyard of the palace of the Emperor Constantine the Great in Constantinople during the fourth century AD. The Degree inculcates the useful lessons of humility and universal equality.

Grand Tilers of Solomon

This Degree is a legend similar to that of the Cryptic Degree of a Secret Master, but with interesting variations, in particular with respect to the period of the occurrences. It relates the story of the accidental intrusion of a craftsman into the secret vault of KS. The Degree warns of the great danger of carelessness and of hasty judgment and teaches the importance of careful tiling.

Red Cross of Babylon

The Degree is of considerable antiquity, being closely associated with the Royal Arch and the rebuilding of the second Temple in Jerusalem with the candidate bearing the name of Zerubbabel. The legend beginning in the days of Cyrus, King of Persia, continues through to the time of Darius and incorporates an outstanding feature of crossing a bridge over a river which has particular significance. The Degree teaches us to keep inviolate our Masonic secrets and to withstand all temptations to reveal them, however profitable those temptations may be. It emphasises the importance of Fidelity, Integrity and Truth.

Grand High Priest

The Degree is founded on the blessing of Abraham and the consecration of Aaron, and the candidate is admitted by the President (who represents the King of Salem) and is set apart with due ceremonial to the Holy Office of Grand High Priest in a most beautiful and uplifting enactment. It is usual that this Degree is only performed in any Council once in every year.

Qualification for Admission

The Candidate must be a Master Mason who has been advanced as a Mark Master Mason and exalted as a Royal Arch Mason.

Regalia

The Regalia of the Order comprises of five miniature breast jewels representing the five different Degrees. Alternatively a member may wear a single composite jewel pentagonal in shape, suspended from a thistle green ribbon. Past Masters wear this single jewel suspended from a thistle green collarette,

District of New South Wales and the Australian Capital Territory

The District comprises four Councils, three of which meet in Sydney and one in Canberra.





The Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviors, Plasterers and Bricklayers

“THE OPERATIVES”

Introduction

Operative or Guild Masons were organized in England with royal approval dating at least from as early as the Grand Assemblage of 926 in York, which is reputed to have been authorized and encouraged by King Athelstan. As a result of the general decline in Guild masonry, only a few operative lodges were still active in the early 1900s. Fearing that their teachings and ceremonials might eventually become lost, several operative lodges of the York Division decided that positive action should be taken to obviate this possibility. Under the authority of the York Division, the Channel Row Assemblage was reconstituted under the present title at Bedford House, in London, on 21st May 1913. The Worshipful Society of Freemasons is governed by a Grand Assemblage, which is based in London and presided over by three Grand Master Masons. When the annual Grand Assemblage met in September 1999, the Worshipful Society comprised 69 Assemblages, of which thirteen are in Australia and five in New Zealand.

Qualifications for Membership and Degrees Worked

Membership is restricted to regular Freemasons who are Master Masons, Mark Master Masons and Royal Arch Masons in good standing. For promotion beyond the V^o a member must have been installed as a Master in a Craft Lodge and also in a Mark Lodge.

There are seven degrees in all, as follows:

- I^o Indentured Apprentice
- II^o Fellow of the Craft
- III^o Fitter and Marker
- IV^o Setter Erector
- V^o Intendent, Overseer, Super Intendent and Warden
- VI^o Passed Master
- VII^o Three Grand Master Masons (together with those appointed to that grade *Honoris Causa*)

Assemblages and Lodges

Each Assemblage includes the Stone Yard and Lodge of each of the degrees from the First to the Third and also the Erection Site and Lodge of the Fourth degree. Each

Assemblage is presided over by a Deputy Master Mason representing the three Grand Master Masons who *ipso facto* are the masters of every lodge.

Procedures for Joining the Worshipful Society and Progress Within It

Freemasons having the required qualifications may enquire of any member of the Worshipful Society if interested in becoming a member. Many of those who join have been recommended to the Assemblage by members and have been invited to join after favourable consideration by the members of the Assemblage. All applications for membership are subject to a ballot of the members present in open Assemblage. Meetings of an Assemblage are held quarterly, but additional meetings may be convened in special circumstances. Progress through the degrees and promotions to office are based on merit. In addition, certain minimum periods of service are prescribed for qualification for promotion in the progressive degrees, as follows:

- I^o to II^o the next following meeting of the Assemblage;
- II^o to III^o at least one intervening meeting of the Assemblage;
- III^o to IV^o at least two intervening meetings of the Assemblage;
- IV^o to V^o at least three intervening meetings of the Assemblage;
- V^o to VI^o at least forty-eight weeks after promotion to V^o;
- VI^o to VIII^o at the sole discretion of the three Grand Master Masons.

Work within the Assemblages

Although the work carried out within the Assemblages is similar in many respects to that carried out in the Masonic orders of which membership is a prerequisite to becoming a member, nevertheless there are some significant differences. The origins of the various degrees of speculative freemasonry will become evident to candidates in the various operative degrees, although no attempt is made to correlate the several systems. The old charges and explanations are given in their original forms, but much of the work that has already been carried out in the speculative degrees is not repeated. The purpose of the Worshipful Society is to perpetuate the ancient operative workings to the extent that they can be established beyond doubt. In this respect, membership of the Worshipful Society can greatly enhance a speculative freemason's understanding of the ceremonials in which he has participated and of the rituals that he has learnt. From the foregoing it will be evident that the work of the Worshipful Society provides an important, if not essential, conclusion to the work of the Craft, the Mark and the Royal Arch. Moreover, it also relates directly to the work of the Cryptic Rite and some of the Allied Masonic Degrees.

Grand Rank and Past Rank

There is neither Grand Rank nor Past Rank in the Worshipful Society. A members rank is signified by the degree that he holds.

CONTACT DETAILS

All the Orders listed in this document can be contacted through the Office of the United Supreme Grand Chapter; who are proud to act as a contact point for these Associated Masonic Orders.

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Direct Contact may be made as shown below...

Order of the Red Cross of Constantine

R T Hannaford, Grand Recorder

Address PO Box 4201 MARAYONG NSW 2148
Email ralphth@westnet.com.au
Website www.constantine-mason-nsw-act.org.au

Knights Templar, Scottish Constitution, District of NSW

K G Neville, District Grand Secretary

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Email ken.neville@optusnet.com.au
Website www.Districtgrandprioryofnewsouthwales.org
 www.Greatprioryofscotland.com

The Masonic Order of Athelstan

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Holy Royal Arch Knight Templar Priests

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The Commemorative Order of St Thomas of Acon

I G A W Teager, Provincial Grand Secretary - Australia North

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